

M-267

Tuesday January 23, 1962
Played on Thurs. May 31, 1962

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Let's relax before you ask a question. You have to try to make sure that the question you ask is the question you want to ask. And also, the way you ask it - that it is as good as you can ask it and as clearly as you can ask it.

QUESTION: (Helen Ford) Mr. Nyland, I am speaking now under special dispensation. If you recall, you remember I was to ask my question first.

ANSWER: You are now in it.

QUESTION: But this is the thing that bothers me. I have, for some time, tried to observe myself, and tried to know myself, tried to become objective to myself. And sometimes I despair of really it being in the finest sense and the most comprehensive sense. And I feel that way about the rest of us. I think we are all too hopelessly sunk in stupidity. And I feel that I would like personally to hear from you, to know what is my chief feature.

ANSWER: I gave a talk once on chief feature and I keep referring to it.

QUESTION: But not mine.

ANSWER: I never say whose. But we did talk already a great deal about certain motivating forces in oneself. Sometimes it is like a chief feature for the person who (...?) But I do not think that it is really useful to talk too much about chief feature. Chief feature is something that really you find for yourself and then you do not talk about it. It is not something that is very easy to talk about. And it is also something that if one ~~is~~ were told, you would deny it because we have a tremendous buffer about chief

feature/

QUESTION: Yes that is exactly what I mean.

(The tape recorder did not record the next minute or two.)

ANSWER: I think this is what you should do. You forget about chief feature. Just look at features, motivations, ways of life, what you do for certain reasons. And try to take out of the variety of different kind of conditions, that what seems to be a principle that applies to several manifestations at the same time. Then I become sensitive. If my attitude is to be conceited, I am conceited with practically everybody. This is one possibility. It is also possible that I am conceited only with those where I know I have more knowledge because as soon as I get in the presence of somebody who is an expert, I am not conceited anymore. I am as meek as a lamb. So I change my feature in accordance with wherever it happens to be expressed. At the same time, when I try to find certain motivations, impulses towards life and the way I behave or think of life, then I have quite a definite something that if I go back to the source I will be exactly the same way regardless of where I am. So in the first place, I start to eliminate the question that has to do with: I am now because I happen to live in North America. If I live in Spain, I will take with me all of my features, practically speaking, and I will be in the midst of them like I was here. This is one thing. I have to find out that that what is my features is ^{not} something that is given to me by the climate or by even sociological conditions but something that has been implanted and gradually has grown in me since I have been exposed to a variety of sociological and economic conditions. And naturally it has to do, in the first place, what the relationships of different people. Now, I come first to a classification of my relationships with people in the form of

enemies or friends or half-way or acquaintances or those with whom I can only talk about one subject, those with whom I can be very intimate, those with whom I can be very superficial, ~~at~~ those I can be humorous with, others I have to be serious with, and things of that kind. All of that shows me my attitude in relation to that. Out of that, I always distill, that I always find myself, for instance, that I am stingy. I can not part with a dollar. That is, it does not matter who asks me. I always have an excuse. Or if I start to see that a person can be a banker, or a farmer with exactly the same attitude towards life. I start to study myself in my motivations as I am. And I now I take out of these groups of different features, certain things that are more or less correlated. I now select out of them, that what I think is the most motivating. One is really predominant, one that ~~makes~~ comes out many times as against one which comes only occasionally to the foreground. I start to see myself in a variety of conditions. And I start to think about what really made me do that. For instance, you are in the presence of someone and you have immediately a very smart remark ready. What is this feature? You want to be ahead of the other so that the other is not going to get the better of you. ~~I~~ You want to show off. You are really interested in making a smart remark for the sake of smartness, or whatever it is; maybe you fear that someone will walk over you and therefore you will be there already before someone else. What is it? For instance, I always eat the cheese off someone else's bread. You understand that remark. I profit by what someone else has already done without doing any work for it. I have an attitude, let's say, of being like a sponge and I soak up and I never give. I have towards so and so, all different people, an attitude that I always want to be recognized as such and such and if I am not, I am angry.

These are motivations that I can trace in myself. What is it that makes this poor me say certain things in certain conditions? How often do I catch myself saying Goodnight and I do not mean it? How often am I insincere regarding what I say? How often do I talk nonsense. How often do I find myself saying certain things when I am engaged in certain things that do not require any speech on my part? Do I ever mumble or do I all the time enunciate? How do I answer the telephone? Always in the same voice or can I change it or do I change it? What is my attitude when I see the same person? Is it all the time, "That person I do not like." This question of superiority, inferiority, complexes of that kind, all of that determines features belonging to me now. Now I have to look at features as a mode of expression of my behavior forms. And I do not have to look at them as contradictory to each other because I really do not think that they are so contradictory. They are different facets of a person. They are promulgated and instigated by the surroundings in which he is because he is a reacting person. Therefore, the conditions will determine the way I am. And I will always react to a certain condition in a certain way but that means that I am that. It is one way of going about it. You see, you start then, after you have eliminated several and you now attach your attention to two or three. And then you say I am now going to find out if I actually could segregate those into one that is even (...?). You now start to live in accordance with that knowing, that this in one of your features and in the variety of your own experiences you try to find out..... (The tape recorder did not record the rest of this ~~question~~ nor the next question which was asked by Lita Harrison. answer)

I remember the question as having to do with: what are the emotions of a conscious man? The tape resumes in the middle of the answer to that question.

ANSWER: The assumption is that he has a physical body which has reached a certain completeness because it does not grow anymore and, physically, he has reached a point where he could die. Emotionally a man is not complete because, expressed in terms of octaves, he has only Do Re Mi. I have a physical body. I have the potentiality of a complete emotional body. I have also the potential of a complete intellectual body. By that I mean that that what is there ~~maxcoexperimental~~ as potential can grow out into an actuality of a body. What particular definition I would describe it, is perhaps a little difficult. I can only say that since I know my physical body to be whatever it is, in a material form, I will assume that there is a possibility of matter existing that has a different kind of density. And that is more comparable to a spiritual existence than an ordinary mundane existence. Intellectually it is also in the same direction and it is even more ethereal, more or lighter than my emotional body would be or than my physical body is. The combination of the three, combining the three octaves into one, would produce a state of fusion where then that person, having three bodies within me, would be complete in every respect. Now when you ask: What is an emotional body? It is only, I would say, at most, half way. And objectivity is not reached by an emotional body by itself. Objectivity, in this sense, is only reached in a harmonious state. Let's say it in a different way. If man physically is ~~represented~~ man number one, two and three, his emotional body would represent four and five and his intellectual body would represent six and seven. So that man number seven has the possibility of uniting with three bodies becoming one and then representing that what is really I. For man at the present time, on whatever level he is then happens to live above the solar system, would be comparable to God as far as we are concerned. But again

on that level where he lives, he is not God, he is a little being, still aspiring to the further possibility of growth. So, you see, when I say: what is an emotional man, objectively speaking, it goes all the way up. And everything that is on the right side, that is going in the evolutionary way, remains objective regarding where I am. And everything going down, becomes subjective from where I am. So that what is, at the present time, subjective, would be objective if I were lower. That what is, at the present time, objective for me, becomes subjective when I go higher. I do not know if you see this. But the question itself is not important because I will assume that if emotional body is fully developed then that is a body. It means that it has functions. It has the ability also to think in a different kind of terminology, or with different ways of thought process. Nevertheless, something has to be there which I call understanding. Understanding for me is an attribute of one's being and the higher level of being means that I will have something that is not a thought process in the ordinary sense I know it, filled with associations, but it is something which becomes a thought which can function, in the first place, independently of the other centers and really could think a certain thing out to its conclusion. It also would have the possibility of uniting on its own level with any one of the other centers belonging to that level. But, regarding the next level, it would be in exactly the same place as I am now physically regarding the level of the emotional body. So, if I want to discuss that what is now emotional, it is exactly alike. Only I am on a different level. But the relationship is exactly the same. Only I do not know enough about it since I do not know what is understanding; what is meant by higher being or what is meant by not being subject

to forty-eight laws or twenty four laws. You see? Seen from the standpoint of man as he is, the possibility of evolution means, ~~from~~ in the first place, a certain stepping stone in the form of his emotional body developing to its fulfillment. But, in order to overbridge in this second octave the Fa of that second octave, it is necessary to receive a shock from the outside. The shock from the outside is struck by the Do of the third body. And only when that is struck can it have an effect on the Fa of the second body. It means this. That I am in a state which I call number one. I have to have something which belongs to a state which I call number three in order to complete the state number two. And therefore the evolution is not one, two three, but it is ~~three~~ one, three, two and then four and then three and then five. And the possibility of evolution ~~for~~ for man is exactly that I am, where I am now, tied to the next highest in order to produce that what is inbetween. So again, if I want to look only at the possibility of development of my emotional body. I can not do it without the development of an intellectual body, at least part of the way. And so, Do Re Mi of emotional body is comparable again to Sol La Si. So now, where is the objectivity? Only in the relationship to an ultimate aim. And wherever that aim is, anything that points towards that and frees itself from where it is, becomes objective. A little theoretical isn't it?

QUESTION: Well, one thing. You say, you can not develop an emotional body and be complete without something from the other centers. But, I find that it is prevalent thing for people to be only concerned about intellectual.

ANSWER: Yes. The thing is, what is that intellect?

QUESTION: Well, I don't know what it is but I assume....

ANSWER: No, Of course I have thoughts. I have something that I call my mental process . But try to think, try to think something out. Try to be original in your thought. What is there original in your thought? It has been formed by a variety of impressions that you have received before, which is now in some way or ~~to~~ other available to you. You say, Yes, I have memory because now I can recall the name ~~ad~~ so and so who was there and so forth. ~~I~~ This is my thought process. But what is really a thought process? It should be the development of some idea, a logical idea which I say, "Here ~~is~~ an assumption, and, because of this, assuming now to start to grow in any one direction, it will develop with this and this and this." That really would be a thought. There is also a functioning of my mental process when I am confronted that a whole row of ideas as such, that I know what is the value of each idea and I can place them in their proper relationship. It is also a function of my mind. But I do not do that, not very often. And when I try to continue to think up to a certain point, I will return because I can not concentrate in such a way for any length of time in any one definite direction without having a variety of different kind of associative thoughts simply come in and destroy it. A mental process is very much like trying to grow a little plant. You plant it. It is alright. It has life. And it wants to grow and it comes out. And then what happens? All kinds of weeds form around it. And, ~~after~~ if I do not weed it, after a little while, the little plant will not have any sun and after a little while it will be crushed. So, what is necessary if I want to develop my thought? I have to have something that is alive, ~~it~~ that exists. In the second place, it has to be in a surrounding where it can grow. So I first have to empty myself of a variety of extraneous thoughts and a lot of baggage that really doesn't

amount of very much. At the time it has served its purpose, and has given me some kind of education. The realization that I now am in that state simply means that that what I have learned has given me the basis on which I now stand. In ~~that~~ taking this as a foundation, I can now do away with everything that was a prop to bring me where I am. So I accept it. But I do not wish any particular memory about the variety of things which have brought me to this point. So, I eliminate already a great deal of sentimentality and suffering that I had in my life and certain things where so and so was wrong and I was this and that. No. I find myself in a certain place. I thank God or the devil for whatever it is that I am at the present time. Now I only want to see this. This is first necessary in order to help my brain start to develop with thought what I believe are a little bit more worthwhile. Now, ^{to} I still have ~~much~~ deal with the capacity of my brain. The capacity is limited. I have to admit it because it happens to be in a skull so there is only a certain volume and there is a certain possibility of putting in and crowding in a variety of impressions which all are stored away and which all have taken hold in some way or other. But, there is a limit. Where that limit is, I do not know because some people have a very easy brain, very nice, can extend a little bit, some have a brain too much extended. But, in any event, there is a possibility for a person to reach quite a distance but then he comes to a point which it will not contain any more. And, in the meantime, he grows a little older. Then he becomes very much like a little boy again because he keeps on repeating and repeating the same things, the same kind of jokes, the same kind of answers, the same this and that, you know. He becomes really a little feeble minded. It is the limit of his

mind that has been reached. That kind of brain one has to work with. That kind of capacity one has. Now, I wish to introduce something of a different nature. I have still the same capacity. But now I am looking ~~at~~ for a certain emptiness by which, in the first place, I can fill it. That is, that there is room for other ideas and, in the second place, that what I now want to fill it with, has to have a different kind of density. So what can be the result? First I empty myself. It is like purging. I get rid of a lot of stuff that I really do not want but that is represented by that what is in the way. Now it is empty. Now I fill it with that what is of interest to me. That what is of interest is the kind of food that has a different quality, which is a little less dense and therefore more of it can go in my brain. Now, if it starts to function, it means that it functions within this framework. But if it is of a lighter density, it does not have to stay inside because this ^{is} material of a certain density. The other is, let's say, like an x-ray, it can ~~enter~~ go through it, that what is my spiritual existence. What is my spiritual existence? It simply means that my brain can reach, I do not know how far. So then there is an unlimited capacity of my brain as compared to the limited capacity which I have now. So what is the purpose of trying to evolve? It is trying to make something in the place of my ordinary machine which will function on a different plane with an entirely different set, in itself, of absolute values, but which are in relation to each other, in exactly the same kind of relation. Even on the ~~xx~~ spiritual plane there will be a limit to the capacity of my brain, whatever I have then. But the one limit that I will have to consider is where do I go from here if there is a possibility of further evolution. And then the same kind of problem exists. Take it the other way. How do you know

that you have not existed before?; that at the present time you are interested in questions that you were interested in then, but which were then, at that time, the kind of burning questions for you and on account of which and your work at that time, that you find yourself now on Earth? Maybe you were someone else. We don't know anything about such things. The only thing that we do know is we are here; we accept it. We see a certain form of life appear in our manifestations and with that, having assumed the responsibility for that, I now believe that we should protect it and that that ~~which~~ in which it is now, could evolve to a different level of being. It is probably all that we can, more or less, definitely say about our life. All the rest, I am afraid is like being leaned on and becomes associative values which will gradually drop away when we start ~~in~~ to work and also when I am interested in freedom of development. It is more a question of setting up what I have instead of being eaten by that what I am

QUESTION: (May Ripps) I went home last night after I talked with you on the phone and devoted a couple of hours to thinking and searching for what ^{it} ~~I~~ was that keeps making me fall asleep. And all the things going on in my life and what I saw of the different ways that I was and, then, of course, I saw there were a great many things and I started to write it out. And what I wrote out was mostly in the form of criticism so I stopped that for a while. Then I walked to the window and I thought some more. Then, finally, I thought that everything that I had written was not the complete truth but that there were other things in addition to the criticism and really that I was so many different things in so many different ways; a multitude. ~~And~~ And it was that there were

certain features that kept coming up and I don't know really where I was or what I could be. The only thing I came to the conclusion that the only thing I could be sure about was the fact that when I made certain efforts and made them regularly that I was in a certain state, a little more conscious and aware of myself and I felt more alive. And when I didn't make these efforts, I just started to wallow around. So then, I remembered all that you said about making small efforts. I started to bring back some tasks I had done a year ago in which every day I was to observe a different form of behavior. So I started with that.

ANSWER: What did you take today?

QUESTION: Listening to my voice.

ANSWER: I assume that now you have listened to your voice.

QUESTION: Well, trying to hear my voice I should say.

ANSWER: Yes, I know. While you were talking I mean.

QUESTION: Now?

ANSWER: Yes.

QUESTION: Sometimes I hear it. I had to talk a great deal today so I realized that I just couldn't hear it. I was conscious of trying to hear and listen but I knew I couldn't do it most of the time. But every once in a while I ~~made~~ made a special effort or said something when I didn't have to. I wouldn't say I was successful in the sense that I heard my voice beautifully all day. It just served to.....

ANSWER: I object to the word beautiful.

QUESTION: Pardon me?

ANSWER: You heard it beautifully or it was a beautiful voice?

QUESTION: Oh no.

ANSWER: Was it a successful hearing?

QUESTION: A couple of times.

ANSWER: Why d you ~~xx~~ use the word beautifully? Because it was one hundred per cent?

QUESTION: I'm sorry I didn't say that.

ANSWER: ~~YONCEXIXDKEUXHEXKUXEHORCYOXCECHEXUX~~ You said you heard your voice beautiflly.

QUESTION: Oh no, I said I didn't. I said it wasn't one hunder per-cent.

ANSWER: You said something about that you heard your voice beautifully.

QUESTION: No I dndi't szy that. I wouldn't say that.

ANSWER: YOU said beautiffully. You used that word.

QUESTION: Yes I did say that.

ANSWER: That is why I aksed: Why do you use the word beautiflly?

QUESTION: I don't know. I guess....

ANSWER: It is importamt because when I listen to my vöice I have to lose this idea that I like ~~at~~ or dislike it.

QUESTION: i think I meant it in the sense of successful.

ANSWER: That is right. That is why I say one hunderd per cent.

QUESTION: So that is what I did today.

ANSWER: What will you do tomorrow?

QUESTION: Tomorrow. Well, last night when I planned it, I decided I would observe my hands. Now I do not know whether I can go ~~thru~~ through the same thing that I did last year when I did one thing after another, or whether I should try to inject soemthing else.

ANSWER: Again, when I become interetsedin the different manifestations of myself, there is only one aim that I have. It is to wake up. So I do not care what you do as far as your hands are concerned provided you link it yp with the aime to try to be awake. And the hands can help you. The movement of the hands can help you. Your voice cab helo you. But when You say beautifully, that it was done very well, how much were you akawe?

QUESTION: I was awake reslly not very much today.

ANSWER: Then you start uout now with saying, "I wish to be awale."
ANde now use your nads as a means. I become aware of my hands, moving, doing things, and so forht. And, as a result of becoming aware of my hands, I now will be aware of myself seeing my hands. As it were, being present to the fact that my hands move. Something of me must wake up. Something wth which I become aware. Something that is now here, wakes up, starts to try to stay awake and becomes aware of the existence of that what is still sleppy. that is behaving, and inwhich I have ab interest because it happens to be me. But I am not entirely there any more. I am not entirely identified woth that what behaves. Something now has separated from and and starts to see this. And I am interested in ~~t~~ that what has to ability to see, I am n~~at~~ inetersted any more in the bahvior form. I only am interested in that behavior form when I try to become objective to it. That means that ~~th~~at~~ox~~ when I sai I become objective to it, that I ~~xxxxxx~~ starts to exist. That, for me, becomes awareness, a state of awakeness, as something also me but a very small, weak part. But, nevertheless, essentially much more important that ~~all~~ the rest of me. But I have to have rhe rest of myself in order to become awake to the possibility that I can be two. Znd, for the time being, I assume that it is only two. The process us more complicated than that but we do not want to make it more complicated. I separate. Here I am. I am it. It is moving. It has a voice. It speaks. Who, listens? I say, "I losten". What is this I? ~~It~~ is something that is not identified with the voice. And can I hear it? Can I hear the voice? Can this I, this small something, become aware? Is it like a recorder, recording that what takes place? Can I, at such a time, experience a separation os something as if that is above and

looks down on me? Do you ever get that picture? Do you ever get a picture of seeing yourself with others maybe, by yourself, while you sit, when you think, when you are planning for the next day? Do you ever have this picture of: Here I am? It is talking. It is talking, not you. This here creature talks. But something outside of this creature, as if functioning outside of this creature, becomes aware of this creature talking. You understand what I mean? It is difficult to make that. And all the time making that and not to think about it. Not to allow myself to think about myself engaged in work. No. Each time that I feel myself, or become aware of myself, full of contradictions, full of feelings, full of thoughts, that I become aware of myself manifesting in some way or other. Each time, I am not interested in the manifestations. I am interested in the fact that when It is in a conflicting state, that something is there outside that need not be in that conflict. The emphasis is never on the conflict and the contradiction. Of course, it happens all the time. Sometimes I know it, sometimes I don't know it. Sometimes it is a buffer. Sometimes it is a shock. But all the time I am that laboratory in which certain experiments take place and the chemist is never there. So how can the experiment go on? Contradictions or not, boiling or fusing or whatever it may be, unless there is a chemist who starts to direct, who starts to wake up to the fact of his experiment. If I find myself with a variety of different things, chief feature or something else, or a conflicting thought or something that is suffering or saying or whatever it may be; then what is the solution? To keep on thinking about it? To keep on stating the fact that I have contradictions? No. I do not get anywhere. I say yes. Now I hate, now I love. What difference does it make to me that I make in ordinary life that kind of statement? I say

I like that man and I do not like him. I like him today and tomorrow I do not like him. What is it to me? I am not awake when I say that. I am in an ordinary state of life. And all I do at that time is make certain statements and have opinions. And it does not require me to wake up when I make statements like that. I will not naturally or unnaturally or even automatically be awake. I can live with all the contradictions in my world. I can have all kind of buffers because I know I lie and sometimes I am not like this and today it rains and tomorrow it is sunshine. I know that I have all different kind of facets in my personality, depending entirely on the conditions in which I live and the friends with whom I talk. It is all the time like that. But there is absolutely no question about my becoming conscious because of such statements ~~that~~ that I make. Consciousness only comes when I introduce into this subjective state, something of a different nature. That is my ~~at~~ wish to become objective. If I ^{do not} introduce that, nothing will happen. And in exactly the same way I do a task. I want to hear my voice. But I want to hear ~~in~~ it objectively. I want to be reminded when I hear it that I then say: Be objective. There are two things. First I say I am. Then I say I wish to be. In between these two opposite poles is my life. My life is all the variety of different ways of experiencing. When I say I am, ~~it~~ it means I really am. That is, I have at this moment an experience of objectivity. And then, when I say that, it means that I am not of this world. When I say I wish to be, I am bound. And there is in me a certain wish not to be bound. And I will look and try to search for a method of how can I become free. This becomes my life, the pattern of my life and in that I will lose this and that. And that means in order to change from this state into that state.... I am now in a state in which I say

I wish to be. There is a growth between the ~~two~~ two, And there is a possibility to change this I wish to be into an ~~am~~ am-ness. And during my lifetime, I now will take whatever means there is in order to become that; all of the time having in mind that I wish to become and not to live life a little bit better or a little bit worse but a life that gives me the opportunity to be awake. And this awareness will mean that at a certain time I will say I am and that at a certain time I can again say I am and that ultimately I can say I am absolute. That is the purpose. I do not care about what other people will say; how they write beautiful books and how certain things are done. The application is in my life. If my life is not changed, I am not working. I am theoretically interested. I am with my feeling interested. I can have so-called right thinking and doing the right thing. What the hell do I know about right? I only know one thing: that what is good. That what wakes me up. If I am awake then I fulfill that purpose in my life. If I am not awake, then I am just exactly like everything else around. You must see this. I live on Earth. There is nothing wrong with loving on Earth. For the purpose of Earth, it is quite alright to have contradictions. For the purpose of Earth, it is alright to be asleep. For the purpose of Earth it is still alright to be under the influence of the organ kundabuffer. It is still alright if I say it is upside-down because I have no measure except that what is on Earth. And, as long as I measure with Earth measures, belonging to man number one, two and three, I can behave in a very very good way on Earth. I can even be kind and I can be religious. The trouble is this: If I believe in the possibility of that what I am now evolving to something, then I introduce another kind of an aspect. That aspect has to do with objectivity because that what I am not now is

objective. What I am is subjective. So, if I believe in the possibility of the two opposites, subjective as against something that is objective, even if I cannot define it, I will simply say that is subjective for me. If it could be negated, it would become something else that would be more valuable to me and I call it objective. It is alright. But it is only in relation to another level that all the variety of things that now make my subjectivity and bind me to Earth. But, as long as I am on Earth and I am subject to the law of gravity, the law of habit, the law of contradiction, the law of negative emotions and positive emotions and everything else. That I do not want to use except for the purpose of getting along with other people, then it is right. And professionally, and even more or less personally, more or less sociologically, I can get away with it, Privately I can not get away with it. And it is the introduction of that private relationship that will give me this kind of objectivity of the basis of which I say everything that I experience, that what I now know, what I know of Earth, what I know that I really have looked everywhere to find the answer to this one question: What is my aim in life. That I cannot answer in terms of Earth. Then I will start to search for something else.—Then I will believe, hoping and also knowing by experience, at a certain time, that the possibility exists of another level. Then I strive towards that. And then that becomes the aim that all the time must be there. If I lose it, if I go into my ordinary thinking and feeling and activity, programming....
QUESTION: Will it be a different life?

ANSWER: It will be a different life but the motivation will come from inside out. You see, I first have to see that that what is here binds me the way it is. And only I could return to it if I were free man. So, the purpose is first to become free. When I

am free, as free man and I am still on Earth, then I can behave as free man on Earth even if I put myself in the manifestation of ordinary life. It is quite a different thing. I talk the same way. My voice is still the same. I have towards my conscience the same. I put myself willingly in that frame but I do not live in that periphery. I live inside. When I hear my voice, ~~it~~ I hear it from inside. It saying this. This voice being used by the body and somehow the resonance, that what I call am-ness, is registered inside of me. Maybe it is in essence. Maybe it is more than that. Maybe it is still of a higher quality. I call it magnetic center which for me simply means something of a different kind of quality and does not belong to Earth. There I wish to live. From there I wish to hear it. From there I want to direct it. From there I return to Earth. From there I want with my life to participate in that what is my manifestation. But, you see, all thought-out work on oneself, that ~~is~~ what is duty, always has to be emphasized: that is the fact of being awake. It is not sleep. I cannot do these things in sleep. My sleepy state is good for a variety of different things but when I talk about work according to Gurdjieff, I must talk about being awake to that what I do regardless of what I do. I must talk about having with myself something of me, have the proper attitude of that what happens, to be nonidentified. That is, emotionally I can not be involved.

QUESTION: But I always fall asleep while I try .(...?)

ANSWER: The wake up. Of course, it happens all the time. I am on Earth. I all the time dream in the law of gravity. How can I be otherwise? Every breathe that I take, I take in that kind of air belonging to the atmosphere of Earth. How can I take out of air something different unless I am different? If I became different, and could extract from air aton and zenin and a

variety of different so-called rarified gases, Then I would be a different man. But I would have to be different to start with. So, of course, I open my eyes. (...?) The lids of my eyes will drop when I wake up. What is it? I have to have ~~some~~ props. Sometimes I put little matchstickes there to hold them opne, Psychologically, this is what I have todo. I ~~gi~~ have to give myself a poke in the ribs. Sometimes I have to say, "For God's sake, help me. I do not want to fall asleep." Sometimes maybe I want to get down on my knees and say, "Help me." Sometimes it is a cry: I wish to be. Sometimes themphasis is on Wish. Sometimes it is on I. Sometimes it is on to be. And I say this like a mantrum. I wish to be. I hear myself. I become now in the midst, whenever and wherever I am, I now want to have with this a relationship of something that is of a higher quality. Here I am. I say, "Here, my Lord, I am. If you wish, if you wish, use me. I am for that purpose here. I am willing to take it. I take that responsibility. This is prayer. With that, I do a task. With that I am reminded o f the fact that I am asleep, that I all the time fall asleep but that I have within me a sincere wish to be awake. And I wake up. I wake up a little more, a little less, not as good as sometimes it can be. Sometimes it is right. Bgt my attitude has to be towards being awake, not towards fulfilling a task, not towards thinking about it, not towards thinking right. To be awake. One thing. That is, to have that at tht moment. Consciousness. You understand what I mean? And that is what one prayers for. This is the kind of plans to make. This is at the end of a day, I judge in this way: How often did I remember myself so that I woke up? It is not only to remeber to remember or to be reminded to remember. It is more than that. It is an effort which must, at that time, go against the grain. Otherwise it is not an effort. If it goes eay, it is not my doing. I have

to work. Sometimes it is impossible. It is sometimes not of interest enough. Sometimes I feel that why should I do it. Why should I even bother about trying to wake up. If everything in ordinary life can go well and I can have this and I can have that, then why should I even be interested in trying to live on a different kind of level? And whatever the motivations are that finally make me do a certain amount of work, or that says to myself, "But you ought to wake up, or objective duty calls you to things of that kind. I do not know sometimes how it happens. Sometimes I am interested for ten months, and then I lose that interest. And then I must go (...?) I have to become free. I have to become free; no-one else will do it for me. If with that kind of a freedom I say, I am not interested anymore. I have too many other things to do. Then, for God's sake, do those other things. And then hope that maybe later, after five years, ten years, you will remember something about the possibility of (...?). Then maybe at that time I become interested in it again. There is no yelling. No one can say that I will continue to make that effort from now until I die. It will not be. I am quite certain. I am interested. I am on this level. After a little while I drop down. I have no more interest. I do not know. I do not even know what it was that I used to do. And when I do it at the present time, the results are not like they used to be. And what is it that I have lost? Nothing. I have not lost anything. Only the circumstances have gradually kind of drawn in on me. It is as if something has conspired against me. It is as if when I try to wake up, that something else says, "Oh no you don't. You cannot. You belong to us." It is as if when I want to be a little more original that I immediately become surrounded by people who say, "You are a five and ten cents standardized item." This is the God damnest thing: that not even

in this work one can understand what it means when I say objectivity; that it means objectivity and it doesn't mean anything that is subjective. This is what I fight for. This is what I want to try to introduce enough so that, at certain times, all of us can come to the point which I call the catalytic point. It is in the possibility of the development of oneself where I reach Fa and it is necessary to overbridge Fa in order not to fall back again to Do. So that I can sustain myself in that point without any particular help; only help of a different kind. But that I have within myself the real wish to want to love and to understand and to protect that life. I wish that I feel the responsibility of the maintaining of that what, you might say, has been given or at least with which I have come in contact. And then, with that, I have the proper attitude towards it. This, you might say; everybody has an aim. I have an aim. Why do I talk? Why do I talk even like this, emotionally, with such so-called strength as if I am angry? I am not angry. I wish with all my heart that whoever can, can come to the realization that work is essential for his own life and that, in that life, there is a possibility of working in the right way. If we work in that way, then there will be a point at which I will say, "nevermind Gurdjieff; nevermind Ouspensky, nevermind Orage, nevermind all of us. I thank you. I am grateful, but now I know." This is the realization that God then exists for oneself and that nothing in the whole world can ever take that away. Then, that life is on a different kind of level and it does not need anybody anymore, but only of a different kind, in order to have confirmation. What is confirmation? When someone agrees with me. At that point, I do not have to have anyone agree with me. I know. This is the point I would ^{like to} reach with all of us. I mean this. I mean it. I mean it in such a way that when I die that it will be

maintained on that level. And with that, that one wishes and one does not have to fall back, so that after five or six years, after I have died. you will ~~you~~ say, "Yes. That was very nice, but..." No, by God. It has to be and stay alive. If it didn't, it is worthless. What is the sense of prolonging ~~your~~ life a little bit longer or being interested? Not until we see that the necessity of even listening to these kind of ideas, that it puts one under that kind of obligation of wanting to work in accordance with whatever one can understand of that work; and not to deviate from it and to keep it exact, straight. That is how Gurdjieff has said it. And, if you want to check it, that is the way other people have said it. But with that, life starts, and something that is real. And that can be maintained. But that can not be maintained if there are all kind of conflicts and jealousies, and things of that kind. And it will kill it exactly like the weeds will kill a very tiny little plant if you do not give it enough (...?) to grow. The reason I emphasize this May, is exactly that ~~whenever~~ whichever way you look at work, whenever you do any kind of task, that you do it with that kind of inspiration, that kind of wish, real wish to do it right and to do it as right as you know how. And whenever you do not know that you bring up the question, "How do I do this?" and I will go to any kind of explanation ~~and~~ to try to say how it must go and how it can go, and that there is a perfectly good reason, logically, for it to go in that way. And that this is an explanation of how this and that psychologically hangs together. But, the point that I know is that my experience is that I lose myself. I start with the best of intentions and I am awake and then I do this little task and then I really do not hear my voice anymore. I know I have spoken but I was not present to my voice.

What can I do? I was not present to my hand moving. But I remember it. What can I do? These are the things; A B C; small things; little things. When I am in conflict, when I have a struggle, wake up. When I am in pain, wake up. Inject a new something into it on account of which that what is subjective will be either eliminated or find its proper place. Supposing there is constraint, pain in the stomach, or something tied up, if one becomes aware, if one relaxes, if one senses that what has pain, then the feeling of pain and my mind which calls it pain, can not live. It is a state of one's body. I can describe it, but I have no feeling or wish to change it because ^{there is} nothing to change. It is the acceptance of my pain this way or that way. But, if I say, "This causes me pain", then, when I see this my mind says, "That ought to be painful". And we do not know until we introduce into ~~whatever~~ ^{must} whenever I am alive, that is, I find myself reacting, then I introduce at that time, not something that belongs to the past, but something that finds me at that moment as I am. I have no interest anymore in that what has become past for me. And I can not reconstruct it, not even in memory, I have conflicts of this and that. Do I find myself at that moment with a conflict? Alright. Supposing I have. Supposing it still has life with a certain form of negative emotion one way or the other. What do I do? See the emotion? I can not do that. I can state the fact that the emotions exist but I can not be impartial. I can be impartial to that what is my body because my body, although it is effected by the emotional state, I can now become non-identified regarding my body; accepting the state in which it is because that in itself is not an emotion. It is a sensation. Now I sense. With the sensing, I bring about a relationship between my body and my mind. And this is the

stronhold. There is a connection between the two. And the emotion do not play a part in it because I constantly twll myself not to identifiy myself with it. I will not allow my emotions to enter into that relationship between the sensing nad my mind. And that I can control. It is within my means. And then, I am more than fifty percent. And that is why, when I am more than fifty percent, because the momentum (...?). All I then need is a wish to make it dynamic. This is changing of the moment into a dynamic state , It means that I wish to continue with my bding awake into a state of awareness. This is the key. And I work on that. This is the kingdom of heaven. All the rest, it will put me in the proper place, under the influence (...?) quality, what has a different rate of vibration. It includes everything (...?); everything out of which it has grown. It has in it not only the potentiality for growth, but it has in it the foundation of that what is past. And now, in that, ackowledging this as existence, in the presence (...?) that my ordinary conditions of subjectivity can not exist for me on a certain harmonious living together. It will throw out things tht are not of any use from the standpoint of a different level. Snd it will tolerate that what is absolutely necessary for the maintainance of the lower level. So that if, from the hleger level, I go down to the lower level, as it were, manifesting on Earth, as it were, being sent from above to perform, then I will find, of myself, my body, and the different kind of functions, subh material that is is (...?) a servant to an I, instead of being a slave to a variety of different kind of (...?). Reaction is slavery. But consciousness makes me a free man. And If I wish to be free, then I must travel the road of consciousness and never forget my aim to wake up. So now you plan for

tomorrow. You will see your hand. Each time that you (...?); each time that you shake hands with someone, each time that you pick up something; maybe when you type. When you remember, when you see your hand, link it up with the wish to be awake to that fact of seeing the hand move. It belongs to ^{work} ~~work~~. And that is work. The other is only a reminder. It is only a means to an end. The end is to be awake to myself moving my hand. You understand now? Now with that, you pray tonight. You go down on your knees. You pray. You pray to God. Help me to do this tomorrow as intensely, as honestly, as seriously, as I can. For one day, I will devote my time, whenever I can, my thoughts, my feelings. I will have it in mind. I will remember wherever I am, in whatever condition I am, each time that it happens to come up to mind, I will translate it into a real effort to be awake. So Help me God. And with that I pray. With that I now put myself to sleep. With that I try to wake up in the morning. And then tomorrow, for twelve hours, I will devote it, you might say, as if I am in the presence of the Lord, as if I, for that day, wish to be as I ought to be. As if I then, at that time, during the day, will try to sacrifice all the little things that you know really already with my mind, with my heart, that I see that they are so little, so small, so picayune, so practically nothing that I will, during the day, I will be honest, serious, I will try to be ~~xxx~~ as perhaps a man could be; as he should be, as I know I can be, at least at certain times. This is a prayer. A prayer for myself and a prayer of hoping. All the time hoping. So children, this includes all kind of answers. And whatever your experience may be and whatever you have done during the week, whatever you have thought about during the day, it is the one thing that has to stand out all the time: You take stock of your life and you will

want to grow. And for that I want to be honest and I want to strive towards that and then keep on doing that time and time and time again and not forget it and to implore, and to be open and ready, ~~xxx~~ when it is possible, that you then are in all simplicity, because what else is the sense. There is nothing to be proud about. We wish. We want to live. We want to find out for ourselves how we can help each other and to remind each other of that what is God given; and something that becomes worth while, so that your life is really not altogether lost; and that maybe it not only becomes worthwhile but it fulfills its function of what it should be even if I can not define it in terms of what ~~it~~ it ought to be. It is the road towards an aim which we travel. It is not the achievement. It is not the result. There are little results all the time but I wish to be reminded that I have to work. The work does not include a description of results. The work means I have an attitude towards wishing to go somewhere definitely as an aim but I can not define it. I can not even think about what I will find. But I will take that on trust. I will simply say, "When I am there, then I will know and that is enough". It is satisfying enough because the road is already lighted up by the possibilities of reaching the aim, that maybe ultimately, who knows after how many years maybe, it can be reached, if I keep on trying. So with that, Good luck. I hope. I wish. I hope you work. I hope you have the wish. I hope you will not forget. Do not forget that. Forget me. Keep work. It is the one thing that is important. All the rest, I assure you, does not amount to a heap of (...?) What what is in your conscience, that what you wish and what you feel you ought to do, that is what counts. So, goodnight everybody. I hope to see you next week.